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ADDRESSED TO THE PUBLIC.

A

SERMON,

PREACHED

AT THE PARISH CHURCH OF *FILLONGLEY*,
IN THE COUNTY OF *WARWICK*,

On WEDNESDAY, the 7th of MARCH, 1798:

The Day appointed by ROYAL PROCLAMATION for a PUBLIC FAST and HUMILIATION,

BEFORE

ALMIGHTY GOD.

BY

JAMES ILLINGWORTH, D. D.
VICAR.

K

JEHOVAH—NISSI.

"THE LORD MY BANNER," Exod. 17. 13.

Coventry:

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G.P.&D.
B.R.M.

TO

THE READER.

THE very hoſtile diſpoſition of the republican Enemy, ariſing from an exorbitant deſire of conqueſt and dominion; and from a moſt avaricious and unbounded ſpirit of extortion and rapine, to force from civilized countries, under a feigned pretence of giving them Liberty falſely ſo called, their power, their valuable property, and all their natural domeſtic comforts; and, above all, the Enemy's invidious Spirit of hoſtility and ambitious projects againſt *Great-Britain*, becauſe *She* will not tamely ſubmit, as others have done, to give up *Her* Power, *Her* Poſſeſſions, and, in ſhort, *Her* whole Conſtitution, to the arbitrary will and power of the Enemy:—For theſe obvious reaſons, therefore, *His Majeſty's* pacific views and anxious endeavours to make peace with the Enemy, upon terms founded in juſtice and reciprocal

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advantage, have been rendered ineffectual; and the republican Spirit rages with the utmoſt fury againſt the *Government* of *Great-Britain*, and, conſequently, againſt the whole *Britiſh-Empire*; and now threatens nothing leſs than a total Subverſion!

The Enemy's principles and purſuits, indeed, have ſucceeded too far in this abhorred work, wherever thoſe principles have been imbibed and purſued. Nor has France herſelf been leſs a ſufferer, than other countries which have grievouſly ſuffered, from the ſame poiſoned ſource and its deſtructive ſtreams. Witneſs the calamities brought upon mankind, the deſtruction of men, the ruin of States and of their moſt valuable effects, which are too ſhocking to be mentioned; but how much more ſo to have been experienced!

Yet, through the bleſſing of *Divine Providence* upon *His Majeſty's* Forces and Arms by Sea and Land, which has been devoutly prayed for, and moſt humbly implored; and will, we truſt, be graciouſly and ſeaſonably vouchſafed to the Nation;—through the unparalleled Spirit of *Loyalty* and *Liberality*

which has manifeſted and diſplayed itſelf among all claſſes of people, from the *King*, to the mechanic; from the *Admiral*, to the common ſailor; from the *General*, to the common ſoldier; and in like manner, through all gradations of true *Britiſh* Subjects, according to their ſeveral abilities; and, through the immenſe power of *Great-Britain* by Sea and Land, with Divine Aid and Aſſiſtance, and the well known *Courage*, *Experience*, *Ability*, and *Zeal* for the Service of their *King* and *Country*, of all degrees of *Military Men*: From concluſions to be drawn, and a ſure confidence, under GOD, of ſucceſs deduced from the above *real premiſes*:—It muſt appear favourable to *Great-Britain*, to conclude, without preſumptive boaſting, that *She* has no real cauſe to fear the Enemy, nor the conſequences of the preſent ſtate and circumſtances of the War; nor to doubt the happy concluſion of it in *Her* favour.

The greateſt exertions, however, are neceſſary to be made for national defence, and for annoying the Enemy by all poſſible offenſive attacks, at the preſent criſis; which is the true Spirit of the Nation, expreſſed by the *Voluntary Contributions*, to ſupport and carry

on the War, till it can be brought to a favourable iſſue and completion. For however great the National Expenditure may neceſſarily be, for the ſafety of the Nation, and of all national privileges and immunities; it will be unſpeakable gain, when put in the balance againſt the avowed purpoſes of the Enemy, to all denominations of people.

No Nation in the world was ever more highly favoured, or more ſecurely preſerved, by the kind and gracious interpoſition of God, than the *Britiſh People*, ſince the *Proteſtant Chriſtian Religion* was legally eſtabliſhed, and the Conſtitution and Laws ſecured under a *Regal* limited *Chriſtian Government*, ſo congenial to the general diſpoſition of true *Britiſh-Subjects*, that they would not fear to ſupport and defend it with life and property, if called to make the ſacrifice. Becauſe, under the *Britiſh-Government*, *Conſtitution*, and *Laws*, real and ſubſtantial Liberty, firm protection, ſecurity of all that can be deſirable to every man in his proper ſtation; (except where depredators make their caſual inroads, againſt which the Law has made proviſion) —Theſe, with all other privileges, Religious

and Civil, are eſtabliſhed, ratified, and made ſure to all the Subjects of *Great-Britain*, from the higheſt to the loweſt, in every relative ſituation:—ALL ARE FREE!

The Continent of Europe has moſt dreadfully experienced the terrible effects of the French-republican Revolution; and, it is to be feared, will long continue to feel and groan under them, till at leaſt the Rulers ſee the folly of their aggrandizing ſcheme, and ſhall be brought to a proper pacific diſpoſition, to liſten to equitable terms of Peace; or, till GOD in his Providence ſhall be pleaſed to put a ſtop to their mad career, by a happy reverſe in the ſtate of affairs in Europe: the powers of which, not having hitherto had unanimity and zeal among themſelves, to oppoſe the growing *Phænomenon*, till it became too formidable to be reſiſted by feeble efforts.

The great conteſt, therefore, with all its weight, is left to the power, the Spirit, the means, and the exertions of *Great-Britain*, under the *Banner of the* ALMIGHTY, to encounter and to bear; to reſiſt the hoſts of the Enemy: to defeat his daring enterpriſes, and

to deliver the *Nation* from his envious, unjuſt, and malicious DESIGNS.

O LORD GOD of Hoſts, Grant that Thine Arm of Safety and ſure protection, may be ſtretched out to ſave and defend the *Britiſh-Nation*, againſt *Her* threatening Enemy. THOU knoweſt what proud things the Enemy boaſteth of, what diſtreſſes, what miſeries, what confuſions he hath cauſed among mankind: and what further purpoſes he is meditating to continue the ſame courſe of profane ambition, and lawleſs uſurpation! LORD, pour out upon all eſtates of mankind in Thy Holy Church, a fervent Spirit of Prayer and Supplication, to call daily upon Thee for Thy Divine Aid and Aſſiſtance, againſt the Enemy, and for a happy deliverance from his threatened deſtruction, for JESUS CHRIST's Sake, WHOM all true Chriſtians BELIEVE to be—" KING OF KINGS, AND LORD OF LORDS."

Rev. 19. 16.

SERMON,

SERMON, &c.

PSALM 46. 10. 11.

Be ſtill, and know that I am GOD: *I will be exalted among the heathen, I will be exalted in the earth.—The* LORD *of hoſts is with us, the* GOD *of Jacob is our Refuge.* Selah.

"THE wicked are compared to the troubled ſea, when it cannot reſt, whoſe waters caſt up mire and dirt."[a] That characters abound in the world, as the diſturbers of peace and amity among men, of the above deſcription, is a truth not to be denied, but much to be deplored. The grand enemy of mankind and of all good, ceaſeth not to ſow

[a] Iſa. 57. 20.

the ſeeds of anarchy and confuſion, of atheiſm and open rebellion againſt GOD and His moſt holy Laws, and of eternal miſery, among the human race. He is denominated " the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience :" [b] nor can his deſigns or *devices* be effectually counteracted, but by the interpoſing power of the ALMIGHTY, which we are aſſembled together this Day moſt humbly and ſolemnly to implore.

Wars and fightings, and all the dreadful deſtruction made among mankind, are the effects of ſin, inſtigated and urged on by that wicked ſpirit, who never ceaſeth his work to create in the hearts of men, a ſpirit of unbounded ambition, a luſt of power, and too often a thirſt for the lives and property of others: In ſo much that the moſt peaceable and upright part of mankind cannot live in ſafety, but muſt expoſe, if not able to defend, whatever they poſſeſs, to the rapine and devaſtation of ſuch men.

[b] Eph. 2. 2.

Goths and Vandals, with many other barbarous devaſtators, and terrible ravagers of nations, long ago run their horrid and bloody career; and happy would it have been for mankind had the diabolic ſpirits which operated in them become as paſſive and quiet as their duſt.

But alas! near to the commencement of the eighteenth century of the Chriſtian Æra, and about five thouſand eight hundred years from the creation of the world, a moſt dreadful *Phænomenon* † has made its appearance in the world, and has already given full proof to Europe of its baneful and malignant effects. In this new *Phænomenon* "the *ſpirit* of *anti-chriſt* and of error,"[c] hath far exceeded its ancient bounds; and, in principle and conduct, claims a more extenſive denomination. Whatever power upon earth oppreſſeth, or perſecuteth, or attempteth to overturn the true Church of CHRIST, that power is *the anti-chriſt* of ſcripture. Becauſe by injuring

† *Any thing that ſtrikes by a new appearance.*

[c] 1 John 2. 18. 22. chap. 4. 3. 6.

the body, the head is equally injured. But "*Chriſt is the head of the Church*;" and "over all things to the Church, which is his body, the fulneſs of him who fitteth all in all:" † Whoever therefore does any violence againſt the Church by oppreſſion or perſecution, or by any other means, the ſame is done as againſt Chriſt Himſelf. ‡—"He kept him as the apple of his eye." Deut. 32. 6. So tender and ſure a guard is GOD to his people.

But as this *Phænomenon* acts upon principles in direct oppoſition to the ſacred Laws of GOD, and of the Chriſtian Religon: ſo it acts upon principles ſubverſive of, and in the higheſt degree hoſtile againſt the *Laws*, *Rights*, *Cuſtoms*, *Wealth*, *Liberty*, *Peace*, and *Proſperity* of Nations.

The truth of the above characteriſtics is too notorious, from ſad experience, to be denied, or even palliated; but, at the ſame time, ought to be deeply deprecated againſt, and deplored, That it would pleaſe the AL-

† Eph. 1. 22. 23. and chap. 5. 23.—‡ Matt. 12. 30.

MIGHTY, the ſupreme LORD, who ruleth over all creatures, and over all Spirits, " to bring the diſobedient of all deſcriptions of men to the wiſdom of the juſt;"[f] " to turn them from darkneſs to light, and from the power of Satan unto GOD."[g]

2. It has been the opinion of many learned men, that the *anti-chriſt*, mentioned in Scripture, alluded to the *Head*, or *Supreme Power* of the Church of Rome. Be that as it may, it is well known that the *Sovereign Head* of that Church, with all its branches, has ſuffered the greateſt depreſſion, if not a total downfal. Its *ſupremacy* and *infallibility* have failed, and have been overturned, and forced to yield to the ſhocking deſpotiſm of the times, to ſay no more! Its myſterious props failing, its ſtrong branches falling off, and the *Papal Dominions* and *Riches*,† affording a moſt avaricious lure to the common Enemy:

[f] Luke 1. 17.

——— † *Quid non mortalia pectora cogis*
Auri ſacra fames?——*i. e.* To what dread Exceſs
Wilt not Thou, execrable Thirſt of Gold,
Urge mortal Breaſts?

—After more than a thouſand years reign of the *Papal Power*, not without inconceivable ſacrifices of human blood to ſupport it;—the preſent *Venerable Holy Father* of the Church of Rome, if yet alive, has been made to *fall* by the lawleſs and ſanguinary power of His once highly eſteemed, and much favoured Children! How awful will this event appear in the lateſt records of time; and at " the judgment of the great day!" ‡ Unaſſiſted by the powers of His great family, by ſecuring a mere ſhadow of power for themſelves, they tamely gave up their *Holy Father*, the ancient Church they had ſolemnly revered, with its appurtenances, to the *will of the Enemy!* Humanity, without diſtinction of religious ſentiments, muſt be ſhocked at the horrid event! Thanks be to God, no proteſtant power has been an acceſſary in or to his truly afflicted ſtate!

The ſevereſt effects of the French Revolution have chiefly fallen upon the Church of Rome and her members; though other Powers have felt the dreadful ſhock, and

‡ Jude 6.

have been, and are, alarmed. In this number *Great-Britain* ſtands in the moſt imminent danger, being avowedly proſcribed by the common Enemy to utter deſtruction. It can hardly, however, be believed that the Enemy has obtained, by prayer, good works, and a penitent humble heart, a commiſſion from God for ſuch a daring deſtructive purpoſe.—Men may appoint, but God can diſappoint. Pharoah once purpoſed great deſtruction to Iſrael, and menaced in a high atheiſtical tone—" I will purſue, I will overtake, I will divide the ſpoil: my luſt ſhall be ſatisfied upon them, I will draw my ſword, my hand ſhall deſtroy them." But the Lord diſappointed that proud boaſting Enemy with a ſignal deſtruction:—" Thou didſt blow with thy wind, the ſea covered them: they ſank as lead in the mighty waters. Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holineſs, fearful in praiſes, doing wonders."[h] Thus ſang Moſes and Iſrael.

[h] Exod. 15. 9. 10. 11.

It was well ſaid by Ahab, who was not one of the moſt pious kings, when Ben-hadad the king of Syria came againſt Samaria his capital City with an immenſe force, to whom the king of Iſrael had already declared himſelf a vaſſal, in the following moſt humiliating terms—" My lord O king, according to thy ſaying, I am thine, and all that I have." The treaty here appears confirmed. But a ſecond demand follows, " The meſſengers came again, and ſaid, Thus ſpeaketh Ben-hadad, ſaying, Although I have ſent unto thee, ſaying, Thou ſhall deliver unto me thy ſilver and thy gold, and thy wives and thy children: Yet I will ſend my ſervants unto thee to-morrow about this time, and they ſhall ſearch thy houſe, and the houſes of thy ſervants; and it ſhall be, that whatſoever is pleaſant in thine eyes, they ſhall put it in their hand, and take it away." Ahab upon this called a council of the elders, who adviſed him not to conſent.—An engagement of courſe muſt enſue. Ben-hadad was mightily enraged, and ſent unto Ahab, and ſaid, " The gods do ſo unto me and more alſo, if the duſt of Samaria ſhall ſuffice for handfuls for all the people that

follow me. And the king of Iſrael anſwered and ſaid, Tell him, *Let not him that girdeth on his harneſs, boaſt himſelf, as he that putteth it off.*" How was the ſcene changed, and the daring tyrant humbled, when the king of Iſrael only numbered nine hundred and thirty-two men, who ſlew of the Syrians an hundred thouſand foot-men in one day?—Ben-hadad fled; and by the advice of his ſervants, who had heard that the houſe of Iſrael were merciful kings, girded ſackcloth on their loins, and put ropes on their heads, and came to the king of Iſrael, and ſaid, *Thy ſervant Ben-hadad ſaith, I pray thee let me live*"! †—The more an Enemy threatens and boaſts, the leſs that Enemy is to be feared, and the more certain his fall. " For whoſoever exalteh himſelf, ſhall be abaſed; but he that humbleth himſelf ſhall be exalted." [i]

The Holy Scriptures afford abundant proof upon this ſubject, which will not be neceſſary here to inſert. Our own hiſtory ſupplies us with many proofs of the *Divine interpoſition* of *Providence* in favour of *Great Britain*, in

† 1 Kings 20.—[i] Luke 14. 11.

times of imminent danger, when threatened and attacked by *Her* Enemies. The Spaniſh Armada may be ranked among the moſt formidable, and the moſt ſimilar to the French armament now preparing againſt the very exiſtence of the *Britiſh Conſtitution* in Church and State, together with the intended ſeizure and rapine of all the national property; and, no doubt, of all the private property that might poſſibly be diſcovered. Thus far the Enemy has ſtretched his wings and talons at home; and abroad alſo where his power has prevailed. The king of Spain, with his allies, probably intended the ſame devaſtation and deſtruction to the then conſtitution of this Nation, with one exception, that he would have placed a vaſſal of his own upon the throne: while the preſent enemies of *Great Britain* are aiming to ſettle upon *Her* the form of an old heathen republic revived, which fell by its own weight of enormities and tyranny over the nations; and has laid quietly in the pages of hiſtory and in the duſt, above one thouſand eight hundred years.

But what did Spain and her Allies gain by the tremendous Armada? They ſuſtained the greateſt loſs, and ſuffered the moſt humiliating diſgrace; defeated by a mere handful of force compared with their own; and awfully chaſtized by Heaven for their pride and arrogance, in their purpoſes to overturn the *ſacred*† *Conſtitution* of *Great-Britain!*

3. Bleſſed, praiſed, and adored for ever be the LORD GOD of our Salvation, who hath hitherto helped and defended *our moſt gracious Sovereign the King, his Royal Family*, the *Nobles*, and *the Commons*, in both Houſes of Parliament; and in them the whole conſtitution of the Nation in Church and State; with all our Rights, Privileges, and real Liberty, Religious and Civil, inviolate.—GOD *is our refuge and ſtrength, a very preſent help in trouble. Therefore will not we fear, though the earth be moved*, i. e. the nations of the earth convulſed by the terrible confuſions of implacable men; *and though the mountains be carried into the midſt of the ſea*; kingdoms and ſtates,

† *Sacred*, becauſe founded upon the word of GOD, and the true principles of the Chriſtian Religion.

principalities and powers, overturned and ruined, as ſhips drove out to ſea by a ſtorm are loſt to riſe no more; or great mountains of force, like the Spaniſh Armada and others, who boaſt of an immenſe power in a bad cauſe. *Though the waters roar and are troubled, though the mountains ſhake with the ſwelling thereof.* Multitudes of men, as armies who ravage countries, and perſecutors of the church, are likened to *waters*, † how numerous and noiſy! how they ſpread abroad, and would bear down and ruin every oppoſing power, that makes any reſiſtance. But,

There is a river, the ſtreams whereof make glad the city of GOD: *the holy place of the tabernacles of the Moſt High.* ||

In oppoſition to the *waters* which *roar, and are troubled,* alluding to the riots and convulſions which the ungodly ſtir up, and cauſe to agitate and diſtreſs the peaceable part of mankind; *There is a river, &c.* This is the *river* of divine grace, which, as from its ſource,

† Pſalm 124,—Iſa. 8. 7. 17. 12. 13,—Rev. 17. 15.

|| 46 *Pſalm, commented upon to the Text.*

flows from GOD's *everlaſting love* to His Church. " The waters of Shiloah that go ſoftly," which repreſented the peaceable and gentle government of the Houſe of David, which the people refuſed, might have a certain reference to the *river* above. It had certainly a reference to their civil or political ſtate, from the following Scripture, as a ſolemn warning, on account of their diſaffection.—" *Therefore, behold, the Lord bringeth up upon them the waters of the river, ſtrong and many, even the king of Aſſyria, and all his glory, &c.*"[k] But the *river* of *Divine Favour* is the river of life and ſalvation. Its *ſtreams* which *make glad the city*, the church, of GOD, are the Divine ordinances and promiſes of the Goſpel, in the ſolemn uſe of which, GOD gives power and ſtrength to his people; He is to them " a rock of defence"; " a place of broad rivers and ſtreams,"[l] againſt every Enemy of the church, which is the *holy place of the Moſt High* upon earth.—" He ruleth by His power for ever, His eyes behold the nations: let not the rebellious exalt themſelves."[m]

[k] Iſa. 8. 6. 7.—[l] 33. 21.—[m] Pſal. 65. 7.

God *is in the midſt of her*; i. e. of His Church, againſt which "the gates of hell ſhall not prevail;"[n] *She ſhall not be moved* by the impetuous rage of *Her* Enemies: God *ſhall help her* "with the ſaving ſtrength of his right hand,"[o] *and that right early, when the morning of danger appeareth*, God will be *a very preſent help in trouble*, to ſave and deliver *Her*.

The heathen raged, the kingdoms were moved: when men are under no reſtraint from Religion and the moral Laws of God, they denominate themſelves by their conduct to be "without God in the world,"[p] having "no fear of God before their eyes."[q] When multitudes of ſuch characters become united, they know no law but their own will. They rage horribly when oppoſed; ravage and lay waſte countries, cities, towns and villages: over-run kingdoms, ſtates and nations, ſo that they are, in a ſenſe, literally *moved*: God *uttered his voice, the earth melted*. When God ſpeaketh in his wrath to the heathen, the

[n] Matt. 16. 18.—[o] Pſal. 20. 6.—[p] Eph. 2. 12.—[q] Pſal. 36. 1. and Rom. 3. 18.

multitude of an hoſt ſoon melteth away. Storms and tempeſts, and the *phœnomena of nature*, are His voice. So are victories and defeats. See the proof, when Jonathan and his armour-bearer attacked the Philiſtines—"the multitude melted away."[r]—"Wo unto him that ſtriveth with his maker: let the potſherd ſtrive with the potſherds of the earth.'[s] "No weapon that is formed againſt thee i. e. againſt the Church of CHRIST, ſhall proſper: and every tongue that ſhall riſe againſt thee in judgement thou ſhalt condemn. This is the heritage of the ſervants of the LORD, and their righteouſneſs is of me, ſaith the LORD."[t]

The LORD *of hoſts* BE *with us, the* GOD *of Jacob* BE *our Refuge.* To pray for *Divine Aid* and *Aſſiſtance* is not an argument, either of fear of the enemy, or of diſtruſt of the providential power of GOD to ſave this Nation out of the hands of *Her* Enemies; that we might ſerve Him without fear, in the peaceable enjoyment of *His* favours, ſpiritual and temporal, which He hath graciouſly

[r] 1 Sam. 14. 16.—[s] Iſa. 45. 9.—[t] Iſa. 54. 17.

vouchſafed to us, in the midſt of the ſtorms and hurricanes which have dreadfully convulſed and overturned a great part of the European world. But on the contrary, it is an argument of ſure truſt and dependence upon *Him* who is *Almighty*, in the uſe of the means which *His Providence* hath put into the hands of *our gracious Sovereign the King*. To *the* LORD *of hoſts* all creatures are ſubject. *The* GOD *of Jacob* is the covenant GOD and SAVIOUR of the Church of true Believers. Under the *Banner* of IMMANUEL, GOD *with us*, of whom then can we be afraid? †

Come, behold the works of the LORD, *what deſolation he hath made in the earth.*

The infidelity of mankind in general, the diſregard of the Chriſtian Religion, the corruption of Churches, and the abounding iniquities of the world, have cauſed GOD's judgements to go abroad in the earth: O that "the inhabitants of the world would learn righteouſneſs"![u]—Read GOD's judgements threatened againſt Babylon of old, †

† Pſalm 46.—[u] Iſa. 26. 9.—† Iſa. 13.

which were fulfilled upon her; and compare them with the fall of myſtical Babylon, deſcribed in the Revelation ‡, *the ſigns of the times*, and of GOD judgements will be more clearly perceived, and the means to avert them, viz. *by a true Repentance of all our Sins; a true Faith in our* LORD *and* SAVIOUR JESUS CHRIST; *and to put on the new man, which after* GOD *is created in righteouſneſs and true holineſs.*"[v] Theſe are the ſpiritual means which GOD hath ever promiſed to regard and to bleſs, even in the uſe of all temporal means of ſafety and defence. " I will not truſt in my bow, neither ſhall my ſword ſave me, ſaid David. But thou haſt ſaved us from our enemies, and haſt put them to ſhame that hated us."[w] When the cauſe of the chaſtizing rod of war is removed, the terrible effects of it ceaſe. The ſtorm then becometh calm, and the agitated waves ſubſide. So *He* (the LORD of hoſts by His Sovereign Almighty power) *maketh wars to ceaſe unto the end of the earth, he breaketh the bow,*

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‡ Rev. 16. 19. chap. 17. and 18.—[v] Eph. 4. 14.—[w] Pſal. 44. 6. 7.

and cutteth the ſpear in ſunder, he burneth the chariot in the fire. Haſten, O LORD, that happy period!

Be ſtill, and know that I am GOD: *I will be exalted among the heathen, I will be exalted in the earth.*

4. This is the ſovereign voice of GOD, ſpeaking to the inhabitants of the world, who " doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can ſtay his hand, or ſay unto him, What doeſt thou?"[x]— He ſpeaks firſt to thoſe who believe in *Him*, who hear and revere his moſt holy word and deſire to obey *His* Divine Commands. He commands them to be *ſtill*, quiet, patient, under trials, ſufferings, and dangers, in the way of duty, and the uſe of the lawful means of *His Divine Providence*. Not to murmer againſt *His* diſpenſations, nor call in queſtion *His* power and faithfulneſs to bring them ſafely through. " Stand ſtill, ſaid Moſes to the murmuring Iſraelites when proud Pharaoh, with his immenſe hoſt, was

[x] Dan. 4. 35.

coming upon them: " Stand ſtill, and ſee the Salvation of the LORD."[y] When a formidable enemy fluſhed with ſucceſs in laying waſte ſtates and nations, and imminent danger in conſequence appears; then is the criſis when divine aid hath interpoſed, and will ever interpoſe, in favour of thoſe who call upon GOD for help in times of trials and threatening dangers; for aſſuredly—" the battle is the LORD's."[z]—When the Iſraelites were about to be attacked by ſome foreign tribes of the nations around them of double their force; " They were helped againſt them:—for they cried to GOD in the battle, and he was intreated of them, becauſe they put their truſt in him."[a]

In the late very *ſignal Interpoſitions* of *Divine Providence* in favour of *Great-Britain* againſt *Her* Enemies, *She* has the ſtrongeſt proof to convince *Her*, and even *Her* neighbours and Enemies, that GOD has heard and anſwered *Her* united humble ſupplications and prayers; and that *He* has alſo accepted *Her Thankſgiv-*

[y] Exod. 4. 13.—[z] 1 Sam. 17. 47, 2 Chron. 20. 15.
[a] 1 Chron. 5. 20.—22.

ings for the ſucceſs of *His Majeſty's Arms* in defence of the Nation.—Behold *our gracious Sovereign the King*, with *His Nobles*, and *faithful Commons*, and with thouſands of *His faithful Chriſtian Subjects*, devoutly approaching *the Throne of Grace*, to ſupplicate, in the name of JESUS CHRIST, and implore the pardon of our ſins, peace with GOD, converſion to our Enemies, and a ſuitable and permament peace; and ſolemnly to pray for the *Divine Aid and Defence of Almighty* GOD againſt their formidable and moſt hoſtile deſigns. *He* knows the Threatenings and horrid purpoſes of our Enemies; and *He* knows alſo how to counteract and confound them. *He* commands *Great-Britain*: *He* commands *Her* Enemies: *He* commands the World—*Be ſtill, and know that I am* GOD. *I will be exalted among the heathen, I will be exalted in the earth.*

When the heathen world became Chriſtian, then was God exalted among them, then they knew *Him* and glorified *Him* as GOD, and were obedient to *His holy Laws*, and to the faith of *His Goſpel*.—" They turned to GOD from

idols, to ſerve the living and true GOD."[b] "But the LORD is the true GOD, he is the living GOD, and an everlaſting king; at his wrath the earth ſhall tremble, and the nations ſhall not be able to abide his indignation."[c] *He will be exalted* in the Salvation of *His people* who revere *His* Name, *receive the love* of *the truth*, and *truſt in his mercy: He will be exalted* alſo in the deſtruction of *His* enemies, who profane *His Name*, who "receive not the love of the truth, that they might be ſaved,"[d] and who "call not upon the LORD."[e]—"Pour out thy fury upon the heathen, that know Thee not, and upon the families that call not upon Thy name."[f]—Theſe are moſt ſolemn admonitions and warnings to all claſſes of heathens and unbelievers, to apprize them of the dangers of their atheiſtical principles and practices, and the baneful effects thereof. The proud atheiſt Pharaoh, in the pride of his heart, once ſaid, "Who is the LORD, that I ſhould obey his voice?—I know not the LORD."[g] But the ALMIGHTY, with infinite

[b] 1 Theſſ. 1. 9.—[c] Jer. 10. 10.—[d] Theſſ. 2. 10.
[e] Pſal. 14. 4.—[f] Jer. 10. 25.—[g] Exod. 5. 2.

Juſtice, made him feel *His hand of Supreme Power*.—" I will be honoured upon Pharaoh, and upon all his hoſt; that the Egyptians may know that I am the LORD." [h]

How have the great, the mighty, the moſt terrible heathen nations in the world, been deſtroyed and brought to nothing, for their habitual iniquities, idolatries, and their determined rebellion againſt the Laws of GOD, and of His Church in the world! They who laid waſte kingdoms, ſtates, and nations, were in their turn laid waſte; and the diſtroyers of others, have always proceeded in the high road to their own deſtruction. Witneſs the ancient Babylonian, Egyptian, Grecian, and Roman Empires.—Witneſs the Empire of France, and the Sovereignty of the Roman Catholic-Church! Of the former powers, not a veſtige remains, except ſome old ruins:—of the latter, a frightful, horrid ſhade!—" A noiſe ſhall come even to the ends of the earth; for the LORD hath a controverſy with the nations; he will plead with all fleſh, he will give them that are wicked to the ſword, ſaith the LORD." [i]

[h] Exod. 14. 4.—[i] Jer. 25. 31.

How awfully, but how truly has the above ſcripture been fulfilled, is now fulfilling, and will be fulfilled, in the world!

" Behold, the Lord GOD will come with a ſtrong hand, and his arm ſhall rule for him: behold, his reward is with him, and his work before him."[k] " The LORD hath broken the ſtaff of the wicked, and the Sceptre of the rulers."[l]

If modern atheiſts are determined to purſue the ancient principles of their forefathers, and to walk in their ſteps:—it would not be amiſs for them to pauſe a few moments, and ſoberly enquire,—what profit have thoſe who formerly maintained the ſame ſentiments gained on that account? The diſturbers of the world, " *through philoſophy and vain deceit*,"[m] know not GOD, nor the things of GOD. —They may flatter themſelves, and enjoy the momentary flattery of others, like " the crackling of thorns under a pot;" but " there is no peace, ſaith my GOD, to the wicked."[n]

[k] Iſa. 40. 10.—[l] 14. 5.—[m] Col. 2. 8.—[n] Iſa. 48. 22, and 57. 21.

Yet "the work of righteouſneſs ſhall be peace, and the effects of righteouſneſs, quietneſs, and aſſurance for ever." °

5. *Peace* and *War* are to each other, as Good is to Evil; or as Juſtice is to Injuſtice, &c. When Nations are at war againſt each other, it cannot be conceived that they both have equal Juſtice on their ſide, or in their favour.

England and *France* are at war:—a war, the event of which, perhaps, involves in it, the Liberty, peace, and happineſs, not only of Europe, but of other parts of the Globe, and of ſucceeding Generations; and, indeed, of every man who wiſhes to live in peace and ſafety, from rapine and confuſion, under his own roof. It is not our buſineſs *in this Place*, and upon *this moſt ſolemn Occaſion*, to attempt a full proof of the cauſe of the war; whether on the part of *Great-Britain*, at its commencement, it was *juſt* or *unjuſt*; or whether it could have been avoided with ſafety to the Nation. Theſe queſtions have

° Iſa. 32. 17.

had their ample inveſtigation, in the proper places of diſcuſſion, viz. *The Houſes of Parliament*; and their Concluſion was affirmed, *that the War was juſt on the part of Great-Britain.* But it may not be deemed out of the way of propriety to obſerve, that from the avowed deſigns and threats of the Enemy, from the conduct and devaſtation proceeded upon, and exerciſed toward other States and Governments, that his views were from the beginning of the conteſt, if ſucceeded in, what they are *now*, viz. *an immenſe deſpotiſm over all European powers, American, and others*; and to bring *England* down to their good pleaſure, for a mere name of political exiſtence.

But *Great-Britain* has proved *Her* pacific diſpoſition toward *Her* inveterate Enemy, in *Her* open conduct, and earneſt endeavours to put an end to the war, by a juſt and equitable peace. The world has full proof of the negotiations upon the ſubject relative to peace with the Enemy; and the unfavourable iſſue thereof, from the overbearing and imperious deſigns, which the Enemy, no doubt, had in view.

Theſe circumſtances are briefly hinted to, in order to ſhew, that *Great-Britain* is not the cauſe of the continuance of the war, and of the exertions and ſacrifices neceſſary to be made for the ſafety and preſervation of the Nation. The LORD of Heaven and earth, who ruleth over all, who " hath prepared his throne for judgement."—" And ſhall judge the world in righteouſneſs :"[p]—*He* is the *proper*, the *ſupreme Judge*. " Juſtice and judgement are the habitation of *His* throne: mercy and truth ſhall go before *His* face."[q]—" The LORD ſtandeth up to plead, and ſtandeth to judge the people."[r] " O our GOD, wilt thou not judge them? for we have not (*equal*) might againſt this great company that cometh againſt us; neither know we what to do, but our eyes are upon Thee."[s]—" Hearken unto me, my people, and give ear unto me, O my nation; for a law ſhall proceed from me, and I will make my judgement to reſt for a light of the people. My righteouſneſs is near: my ſalvation is gone forth, and mine arms ſhall judge the people: the iſles ſhall wait upon me, and on mine arm ſhall they truſt.

[p] Pſal. 9. 7. 8. [q] 98. 14.—[r] Iſa. 3. 13.—[s] 2 Chron. 20. 12.

—Awake, awake, put on ſtrength, O arm of the LORD; awake, as in the ancient days, in the generations of old."[t]

Great-Britain has *truth* and *juſtice*, on *Her* ſide; ſhewn by *Her earneſt deſires*, proved beyond contradiction, to eſtabliſh a *juſt* and *equitable peace* with *Her* Enemies. *She* entered into the war of neceſſity upon the ſame principles, viz. *Truth* and *juſtice*, which obliged *Her*, for the ſake of *Her* ancient Ally the Dutch, and in good faith to *Her Treaty* with that State, to become a party in the ſad deſtructive war. Senſible of the moſt dreadful ſcene of horrid convulſion, anarchy, and death, in France, *She* might, with *Her* then powerful Allies, have other reaſons of caution and ſelf-preſervation in view. The Enemy's conduct and proceedings cannot but fairly allow ſuch a concluſion, when the preſent ſtate of Europe is conſidered, and the uncovered deſigns of the Enemy become evident to the world.

Great-Britain, having been deſerted by thoſe Allies, two of whom are united to the

[t] 1 Iſa. 51. 4. 5. 9.

grand Enemy againſt *Her*, *She* is now left alone to the threatened deſtruction of *Her* Enemies.—*Her* means of defence, *under* GOD, are great. But *His Divine Aſſiſtance*, in the uſe of them, is what we are called upon, this Day, moſt humbly and devoutly to implore. Sin is moſt aſſuredly the chief cauſe of all the miſeries which mankind are ſubject to. We are therefore called in Scripture to a true repentance. And this is fundamental in our holy Religion. *Infidelity* is a ſin of the higheſt magnitude; perhaps the root of all other ſins, as it oppoſeth the Revelation of GOD, and conſequently GOD *Himſelf*: It bids defiance to the Chriſtian Religion and to all its ſacred precepts, which in truth is to deny its *divine Author* CHRIST JESUS: "He is anti-chriſt that denieth the Father and the Son."[u]

But it is by no means intended to apply the terms, *Atheiſt* and *Infidel*, to our Enemies only, but to ourſelves alſo, as far as the application may bear. In this reſpect, however, men of all ranks and of all nations, denominate

[u] 1 John 2. 22.

themſelves by their principles and moral conduct in the world. By theſe, no doubt, all men, and all nations, will be finally judged. The whole race of mankind, idiots excepted, are poſſeſſed of certain degrees of reaſon, which are implanted as guides to the rational powers of the human mind.—Reaſon, even before God gave a public Revelation of *Himſelf* and of *His Will* to the World, in general, had diſcovered the *Being* of God.† But when it pleaſed the *Divine Majeſty* to cauſe *His* revealed Will to be promulgated among mankind in many heathen nations, How gladly was it embraced, and what a Divine Light broke in upon them! Then this ancient Propheſy was fulfilled to the Church: "Ariſe, ſhine, for thy light is come, and the glory of the Lord is riſen upon thee.—And the Gentiles ſhall come to thy light, and Kings to the brightneſs of thy riſing."ᵛ Reaſon and Revelation are at perfect uniſon upon all moral ſubjects. And though there are ſubjects which are more myſterious than the natural powers of reaſon are able to demonſtrate, ſhe denies not her credence to their *Divine origin*

† *Deum eſſe.*—ᵛ Iſa. 6. 1. 3.

and *Authenticity* on that account; but is the rather confirmed in the truth of them. And where ſhe is not reſtrained by falſe prejudices, ſhe will argue after this manner—I was originally a faculty or power beſtowed upon man, and impreſſed upon his mind, when " the LORD GOD formed man of the duſt of the ground, and breathed into his noſtrils the breath of life: "[w]—But as man, in whom my rational powers exiſt, is only a finite being; my powers, therefore, in man, can extend no further than finite. I cannot lead man to the perfect knowledge of his own mode of exiſtence. I could never teach the greateſt philoſophers to inveſtigate and demonſtrate to perfection all the operations of nature, or of Providence in the order and government of the world. I perfectly agree with Revelation in all moral truths; and embrace Her on that account, as my ſiſter and my friend in the ſervice of mankind. Neither do I diſapprove or deny the myſteries of Revelation, though I confeſs I cannot fully comprehend them, becauſe I am no more than finite; whereas the *Divine Author* of Revelation

[w] Gen. 2. 7.

is *infinite*, as the *works* of *creation*, of *nature*, and of *providence*, amply demonſtrate unto me.—But this, concludes Reaſon, I moſt ſolemnly avow, and declare to all mankind, that I never induced any perſon, in whom my influence was regarded, to turn aſide from the paths of virtue, or of moral juſtice, truth, and obedience: nor did I ever encourage anarchy and confuſion among men; or teach them to deny the exiſtence of the *Supreme Being*: or, in a word, to reject the *Teſtimony* of *Divine Revelation*.

Laſtly.—The following Apoſtolic Admonition to the Church, and to mankind, was, perhaps, never more important than at preſent:—" Beware leaſt any man ſpoil you through philoſophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after CHRIST."[x] The extreme libertiniſm, and the violence of deſpotic aggrandizement purſued by the great Enemy of peace, can never be accounted for, but upon principles deſtructive of all civil order among nations, and of every thing which mankind

[x] Col. 2. 28.

hold dear in life. Yet the Enemy cannot be ſure that he is not laying a foundation of retaliation againſt himſelf; for—" Verily he is a GOD that judgeth the earth."—" He hath prepared his throne for judgement."

His Majeſty's zealous endeavours have failed, and *His* pacific diſpoſition has been vainly rejected: And in return for *His gracious offers* of a ſalutary peace, not more favourable to *Great-Britain* than to *Her* Enemies: behold, *She* is proſcribed and decreed by the great Enemy to utter deſtruction! But though *Great-Britain* neither deſpiſes the threatening foe, as contemptible; nor makes any proud boaſting againſt him; yet *She* fears not the conteſt, truſting in the GOD of *Her* ſalvation: *She*, however, knows *Her* power, under the Providence of the ALMIGHTY, and the juſtneſs of *Her* cauſe, for *Her* own defence and preſervation againſt every Enemy. *Her* happy conſtitution in Church and State is too highly eſteemed and of too great value for true *Britiſh-Subjects* to ſurrender to the Enemy, while life and the power of reſiſtance remain. As an aſtoniſhing proof of the above aſſer-

tions, ſee the ready, willing, and ſpontaneous contributions of all degrees of people, for the ſupport of *Government*, at the preſent criſis. See the determined ſpirit of loyalty and liberty glowing in the boſoms of our *brave Soldiers* and *Seamen* of all ranks, for the ſafety and protection of the *King* and the *Conſtitution!* And among the lower and the loweſt claſſes of people, one perſon can rarely be found, who does not deteſt and abhor the Enemy's principles, conduct, and horrid deſigns of deſtruction to the *Britiſh Nation*.—But above all—" GOD is our Refuge and Strength."

Our holy Chriſtian Religion teacheth us to act faith upon the faithfulneſs of GOD our *Saviour* and *Almighty Deliverer*. It cannot therefore be deemed preſumption to call upon *Him*, for *His Divine Help* which *He* hath promiſed to give.—" Call upon me, ſaith GOD, in the day of trouble, I will deliver thee, and thou ſhalt glorify me."[y]—" The LORD is nigh unto all them that call upon him, to all

[y] Pſal. 0. 5.

that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them."[z] We have innumerable examples in the Holy Scriptures to engage our attention, and to exercise our faith in the duty of prayer, and calling upon GOD for help, as it is this day. A most striking example we had in the first Lesson, which concluded with the strongest encouragement of success that possibly could be given:—" Thus saith the LORD unto you, Be not afraid, nor dismayed by reason of this great multitude; for the battle is not yours, but GOD's."[a]

The Apostle Paul writing to Timothy saith:—" I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and and acceptable in the sight of GOD *our Saviour*."[b] The Apostle Peter writing to the

[z] Psalm 145. 18. 19.—[a] 2 Chron. 20. 15.
[b] 1 Tim. 2. 1. 3.

Chriſtian Church ſaith: " Submit yourſelves, to every ordinance of man for the *Lord's ſake*: whether it be unto the king, as ſupreme; Or unto governours, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of GOD, that with well-doing ye may put to ſilence the ignorance of fooliſh men: As free, and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of GOD. Honour all men. Love the broherhood. *Fear* GOD. *Honour the King*."[c]

May theſe *divine ſentiments*, in principle and in life, be deeply impreſſed upon the hearts of all the People of *Great Britain*, to the lateſt period of Time. May " no weapon formed againſt *Her* proſper;" nor any Enemy make *Her* afraid—afraid of ſudden fear, neither of the deſolation of the wicked, when it cometh."[d]—" In returning and reſt ſhall ye be ſaved, in quietneſs and confidence ſhall be your ſtrength."[e]—" Turn thou us unto thee, O LORD, and we ſhall be turned."[f]

[c] 1 Pet. 2 13. 17.—[d] Prov. 3. 25.—[e] Iſa. 30. 15.
[f] Lam. 5. 21.

" O LORD, revive thy work in the midſt of the years, in the midſt of the years make known" [g]—Revive thy work of Grace in us; Grant us, in our time, a true repentance and Thy holy Spirit, that the reſt of our lives may be pure and holy: Make Thyſelf known, O LORD, and be a very preſent help unto us in this time of trial and threatened deſtruction from the adverſary. Make known thy power, O LORD, *to ſave and defend the Britiſh Conſtitution in Church and State:—and all eſtates of men in Thy holy Church* out of the hands and from the power of the *blood-thirſty* and *deceitful* Enemy, who has no fear of GOD before his eyes."

Let the light of thy countenance, O GOD *of our Salvation*, ſhine upon us, and upon *Thy* whole Church this day aſſembled together in *Thy Great* and ever *Glorious* and *Adorable Name*. Let our humiliation, and our ſupplications and prayers for *Thy Divine Aid* and *Defence*, be acceptable unto *Thee*, and *ratified* in *Heaven*. Suffer not the daring Foe to triumph over us; for *Thou*, O GOD,

[g] Habb. 3. 2.

ruleſt over *all*. " Shall not the judge of all the earth do right?" *Thou* knoweſt of what proud things the Enemy boaſteth: his conqueſts of other States, his rapine and plunder; the terror and deſtreſs; the bloodſhed and miſery, he has cauſed among mankind.†— " O LORD our GOD, ſave us from his hand, that all the kingdoms of the earth may know, that thou art the LORD, even thou only."[h]

GO forth, ALMIGHTY LORD, with *His Majeſty's* Forces and Arms, by Sea and Land, againſt the threatened attacks of *His* Enemies. Inſpire the *brave Commanders* and *all their Troops* with ſuperior Wiſdom, courage, fortitude, and perſeverance; and defend them with Thy ſhield of power in the time of Trial and ſevere Conteſt: which *Thou* O LORD, knoweſt cannot be avoided, except by giving up *Thy Church* and the whole *Kingdom* to the *will* of the Enemy.—" When the enemy ſhall come in like a flood, may the Spirit of the LORD lift up a ſtandard againſt him."[i] Let that promiſe, O LORD, be ful-

† Iſa. 10. 13. 14. 37. 24. 22.—[h] 2 Kings 19. 19.
[i] Iſa. 59. 19.

" O LORD, revive thy work in the midſt of the years, in the midſt of the years make known"[g]—Revive thy work of Grace in us; Grant us, in our time, a true repentance and Thy holy Spirit, that the reſt of our lives may be pure and holy: Make Thyſelf known, O LORD, and be a very preſent help unto us in this time of trial and threatened deſtruction from the adverſary. Make known thy power, O LORD, *to ſave and defend the Britiſh Conſtitution in Church and State:—and all eſtates of men in Thy holy Church* out of the hands and from the power of the *blood-thirſty* and *deceitful* Enemy, who has no fear of GOD before his eyes."

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[g] Habb. 3. 2.

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† Iſa. 10. 13. 14. 37. 24. 22.—[h] 2 Kings 19. 19.
[i] Iſa. 59. 19.

filled in favour of this Nation, and for the Salvation of *Thy People*. " Save thy people, and bleſs thine inheritance: feed them alſo, and lift them up for ever."

Finally. May a true ſenſe of *Thy Goodneſs*, in pouring out upon all ranks of People ſo great a Spirit of *Loyalty*, and of *Voluntary Contributions*, piouſly impreſs the Nation; and fill us with a Spirit of devout acknowledgement to *Thee*, Our GOD.—Bleſs the means contributed, and increaſe them to the deſired end: Then, in ſolemn praiſes, enable us to ſing—"The LORD of Hoſts is with us, the GOD of Jacob is Our Refuge."—AMEN.

FINIS.

ERRATUM.

Page 12, line 4,—for *fitteth* read *filleth*.

RECOVERED
1936.